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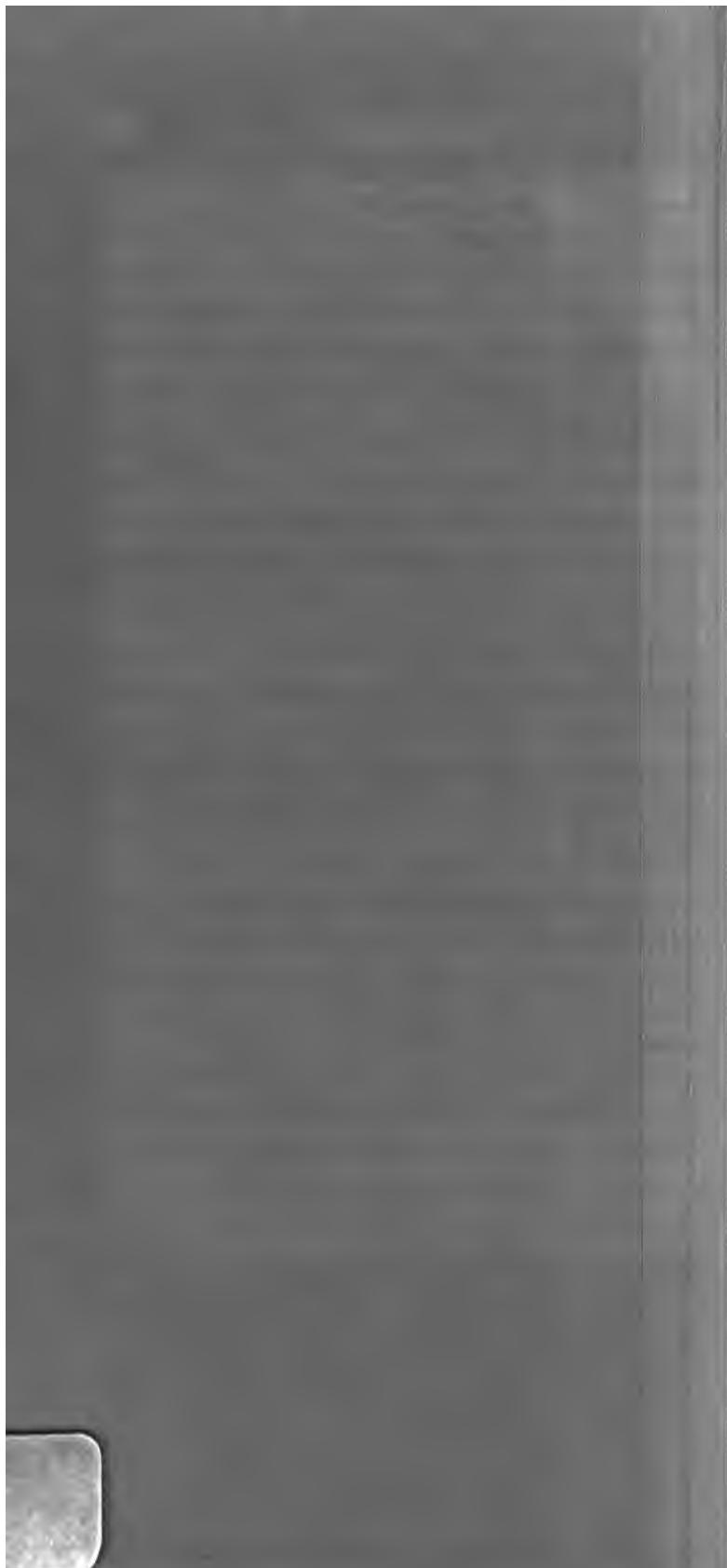
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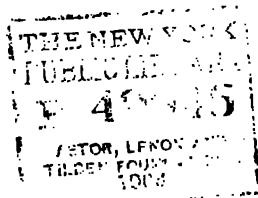
TO WHICH IS ADDED,
AN ORATION
ON THE
COMPLETION OF THE GRAND CANAL;
PRONOUNCED BEFORE A LITERARY SOCIETY, IN THIS CITY, NOV. 4, 1825.

Quid verum atque decens curo, et rogo, et omnis in hoc sum.—*Horace.*

BY A STUDENT.

NEW-YORK:
PRINTED FOR THE AUTHOR.

1826.



TO HIS EXCELLENCY

DE WITT CLINTON.

SIR,

The generous ardour you have invariably evinced for the encouragement of learning, and the liberal patronage you bestow, even on the faintest endeavours, for the advancement of literature, has induced me to inscribe to you this humble compilation; conscious as I am of its numberless imperfections, and the great indulgence it stands in need of. Yet, Sir, with your recommendation, I trust my labour shall not have been spent in vain.

I am, with the greatest respect, Sir,

Your obedient, humble Servant,

THE AUTHOR.



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P R E F A C E.

THE work which is now presented to the public, is chiefly the production of a few leisure hours, during the cessation of a professional study. When first written, I had no idea of ever troubling the public with it, but merely wrote, partly to occupy my leisure moments, for want of something more profitable to devote them to, and partly for the purpose of reading before a private literary society, to which I had the honour of belonging. At the solicitation of my friends, (who have mostly read the manuscript) I am constrained to publish it, hoping, however, that my youthful experience will shield me from the shafts of illiberal criticism, and be a sufficient apology for its many imperfections, and numberless inaccuracies. In compliance, however, with the general practice of the ancients, but more so with the publisher, I proceed to lay before my readers a general plan of the work.

I have always considered a work, no matter upon what science or subject, that does not, while it explains the theory, or treats upon the philosophy of some subject, endeavour to im-

cient manner, it must be attributed rather to my want of capacity, than inclination.

The Essayist is chiefly intended for the perusal of those whose literary studies are yet in their commencement, in order to furnish them with a few general ideas, as an assistant to their mental judgment. For that reason, I have endeavoured to combine simplicity of style, with the solidity of argument : nor have I failed in the former, though in the latter I may be found deficient.

As there is no subject involved in greater obscurity than that which respects the education of the human race, especially of the female sex, and as both ancient and modern history is so silent on this head, I have taken the liberty of offering a few conjectures on the interesting subject of the culture of the female mind, hoping that the effect may be as pure as the intention : nor have I, on this subject, gone to any length ; I have ever considered the present mode of the education of the female, to be entirely devoid of those fundamental rules, by which the mind becomes well stored with the solid branches of education. In censuring this mode, however, I do not wish it to be understood, that *all* schools have adopted it ; there are some, (and I have witnessed its happy effects,) that pursue a far different course of education, and combine with the politer branches, those of a more solid and important nature. For more

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I solicit an indulgence; respecting these Essays, they cannot look on them with greater severity than I do myself. Never did I feel the want of those talents which are necessary to the man who aspires to the important title of an author, more than now. I blush when I read and find the many imperfections in these Essays; but I trust the public will bear in mind, as they peruse them, the circumstances under which they were written.

New-York, October, 1826.

ESSAY
ON
FEMALE EDUCATION.

THE subject which I have chosen for this Essay is replete with argument, illustration, and importance. Nor do not imagine, my fair reader, I intend to usurp the wisdom and authority of your sex ; but merely to point out those prominent characteristics, which mark the *learned* and *sensible* woman ; and to offer a few observations on the most important branches requisite for an accomplished and solid education, and which our modern instructers have invariably adopted, not only from example, but from experience, as the best mode of training up the young mind, and laying the foundation for a valuable and useful life.

It is well known among discriminating observers of human nature, that the most prominent traits which characterize the female sex, and the most amiable tendencies and affections implanted in the human nature, are, modesty and delicacy, prompt and active benevolence,

excellency of judgment, sprightliness and vivacity, in quickness of perception, in fertility of invention, of an enlivening and endearing smile of cheerfulness, calculated to instil in the most dreary abode, the warmth of affection, and urbanity of manners, amiableness of temper, blended with maternal affection. These consummate the female character; these endowments form the glory of the female sex: possessed of these, they shine with undazzled splendour and elegance amidst the circles of society, and give to it its brightest and most attractive lustre.

But one important requisition is still wanting, to cap the climax to the embellishment of the female character. The consummation which I think of so much importance in the female career, is a *well formed and cultivated mind*.

Under this head, I shall endeavour to point out from observation, the most necessary branches of education to adopt in the attainment of so desirable and important an end, and in conclusion, to portray in vivid colours, the numerous advantages resulting from such an accomplishment, and its uses.

Firstly, then, a well educated and cultivated mind, the most important and useful attainment in the female character.

Next to a correct knowledge of the Great Author of our being, his mercies and his attributes, a knowledge of the mind, its structure, and its formation, is, I think, essentially neces-

sary. The culture of the female mind never was so much neglected, and never was it held in so low an estimation, as is now the case in the most fashionable seminaries in Europe.

It has become usual among the most wealthy class of society, of sending their daughters to large and fashionable boarding schools in different parts of Europe and France, to obtain what is technically called "an accomplished education." I would ask what are the principles of education, or on what basis or foundation do we construct and mature the infant mind? Does it consist in the immense time bestowed in obtaining a graceful walk, learning to dance with ease and elegance, a waltz or quadrille? or does it consist in spending whole days at the piano, with an accomplished master at the elbow? Every serious and well informed person, dictated by sober judgment, will give the negative to these questions. Not that I wish to deprecate these qualifications as non-essential to the education of a young lady; by no means: I consider the education of a female yet unfinished, however she may have been well grounded in the elements of geography, chronology, &c. or well versed in mathematics, chemistry, and the general branches of an education, if not in possession of these qualifications.

I consider the accomplishment of an education to be attained only by a rigid and strenuous application to those branches which are calcu-

lated to combine pleasure with instruction. The gay vivacity, and the quickness of imagination, so conspicuous among the qualities of women, have a tendency to lead to unsteadiness of mind, to fondness and novelty ; they generally feel a repugnance to graver studies, and unless a combination of gratification and profit is intermixed with those dry branches of study, the mind invariably turns away with disgust. Hence the absurdity and impropriety (as is generally the custom) in case of misconduct in a pupil, of obliging the offender to get by note either a double task, or one or more chapters in the Bible.

The great business of education, we are told by able writers, is to guard the mind against the influence of prejudice, and none are more apt to imbibe this influence than the female mind. Religion, among all prepossessions, is the most dangerous and enslaving. Nature, in the structure of the female mind, has bestowed on it such propensities to ease and indulgence, that better qualify it for those nicer attainments, which are dispensed with in the education of the male sex. God, in his all wise providence, did not intend, when he formed the weakest frame, and bestowed on it those propensities most fitting for it, that it should undergo all those hardships, privations, and toils, which fall to the lot of man. It would, therefore, be natural to expect, and experience confirms the justice of the expec-

tation, that God, in dispensing those powers with a liberal hand to men, should impart to the female sex with a sparing hand.

The giver of all good has justly discriminated between the mental powers and dispositions of the sexes. He did not expect or intend, in the dispensation of his mercies, that to females should belong the power of diving into the most obtruse researches of erudition, of exploring the heavenly planets, learning their movements, and their names. Nor did he expect that to them should belong the art of government in all its executive functions, or of military tactics, the art of defence and attack by land and by sea. Undoubtedly not. On the other hand, in the construction of the mind of the males, which is formed of grosser particles, he did not intend they should excel in the art of painting, drawing, dancing, music, and those polite employments, which are more useful and beneficial to the softer sex, in the sphere in which they move.

The reader will easily perceive I have but partially discriminated the female mind, and have taken but a superficial view of its structure and formation; but as I intend in a future edition of this work, to enlarge more fully on this interesting subject, I shall leave this part, and proceed to those of more intrinsic importance, and which I had intended should have formed the chief part of this essay.

In the preceding pages I have partially enu-

merated some of the principal materials which form the mind, and have endeavoured to show that the female mind, though in some instances it may be capable, yet very rarely do we meet with one, sufficiently qualified by nature to grasp those laborious studies which form the education of the males.

The next object that presents itself to our view, is to point out those branches of study so necessary and important in the accomplishment of a solid education, and to state some of the numerous advantages to be derived from it.

The minds of both sexes, when young, bear to each other such a resemblance, that the early attainments so desirable and important to the one sex, are in many points the same as are indispensable with in the other. To the culture, however, of the female mind, I shall direct my attention. As I before remarked, our Creator has justly discriminated between the mental powers and dispositions of the sexes. To the one He has assigned a particular station in society, and which station is better adapted to the disposition and constitution of the sex which he has wisely ordained should fill it, while the other has to encounter and buffet with the boisterous turmoils of life, and to stem its tremendous current ; therefore he has bestowed on each, those qualifications most indispensably adapted to the sphere in which He has ordained they should move.

It becomes the duty of those parents or guardians, who have the management of the female mind, to train it up in such a course, as will ensure to the possessor, not only a state of happiness such as this transitory world affords, but one of never ending duration in the world which is to come. I would censure the practice of causing females to spend seven or eight years in learning the Latin and Greek languages, a mode of education which is in some schools adopted. I would ask to what end is so much time spent? what benefit will they derive from this when the cares of a family crowd upon them? Hence appears the many mistakes which have made learning generally so unpleasing and so unsuccessful.

It is thought by some, that the deeper females are rounded in the branches of study which belong to the males, the more useful members will they become of society. This theorem cannot sustain itself; for with as much propriety may females enter into all the pursuits of a mercantile life, and every other department in life which engrosses the attention of males, as to confine themselves to the study of languages, from which, even if a correct knowledge of them is obtained, nothing can emanate which would in any shape enhance the felicity or pleasures of life. The one would be equally as useful as the other; the advantage resulting would be the same. I would recommend, after the general

branches of education are acquired, a correct knowledge of the simple arts of life. This is what Blair justly calls, "*useful knowledge.*" Chemistry, chronology, history, and astronomy, combined with a clear style of composition and epistolary correspondence, are the most important branches next to be adopted. Nor would I leave out the study of ethics, or of moral philosophy, for these latter branches are as important as the first. They give to the female mind its bend, they call forth the reasoning powers of girls into action, and enrich the mind with useful and interesting knowledge suitable to their sex.

I now come to the last proposition, that of portraying those advantages and benefits resulting from a solid education. Females generally possess the greatest responsibility that our Creator has put upon his creatures. That of training up the infant minds of their offspring, and by instilling and cherishing amiable sentiments and habits. The obligation is great. The little innocent looks up to its parent as a guide and instructor. Upon her it depends for the first instruction it receives, for the formation of its weak understanding, and the culture of its reasoning faculties, and a guide to the path in which its little foot should tread. To enumerate the many duties of a mother to her offspring, would swell my work to a greater size than I had intended. Nor would it be but superfluous, for every year, every day, and every hour, presents

to our view the necessity of improving our own minds, in order that we may be enabled to instil into those of our children, the true principles of piety, virtue, and happiness. How ridiculous would it appear, when a child applied to its mother for an explanation of some simple word, or a solution of some common observation, to have it immediately instructed in the Latin tongue ! Of what benefit to society then is a female linguist, though she may pride herself in possessing all the tongues that Babel ever knew ; though she may make a great display of dancing, music, and drawing, and at the same time be ignorant of the precepts of the vernacular ? She becomes a useless member of her sex and of society in general.

The advantages, I say, to be derived from a well-cultivated mind, are great. What is more valuable on earth, than a female, whose intellectual capacity is improved and cherished, and whose mind is adorned by useful studies, and religious contemplation—a female, who is qualified to instruct, and guide her offspring in their tender path, and to instil in their infant minds, the true principles of genuine piety ? The inestimable worth of such a female, we cannot duly appreciate.

Learn then, not to consider the transitory and precarious duration of personal attractions and empty accomplishments a sufficient apology

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for a well-informed mind. Learn to value only the praise of the learned, and consider the admiration of persons who admire only personal attraction and superficial accomplishments as nothing, for their approbation is no praise.

ESSAY ON HAPPINESS.

ITS TRUE NATURE.

I HAVE selected this subject, as it is one in which mankind are deeply interested, and on which there are a variety of opinions, and many of these wofully erroneous.

We hear frequently the exclamation, "that is a happy man," or "this individual is truly happy." Why? Because he is surrounded by every thing calculated to produce enjoyment. His "barns swell out with plenty, and his presses burst with new wine." His wife and children, like tendrils, clinging around him, and supporting their weak and defenceless frames upon his all potent arm. He commands, and his mandate is obeyed; he wills, and his inclinations are satisfied.

Such is the picture; add in your imaginations aught you please, to render his situation truly happy; but is he so? We hear also, daily, the expression, "poor wretch! how miserable is his

condition, how devoid of happiness must that man be!" Why? Because he is cut off from all the luxuries of this life. Were this truly the case, we should be liable to reflect upon the justice of the great Arbiter of all things; and measuring his mandates by our poor puny conceptions, we should be liable to doubt his impartiality. But not so, the correctly observing moralist; he learns to draw a distinct line between sensual gratification and happiness; he considers the former as a departure from the cause which leads on to the latter, and the latter, in almost every instance, but an ideal good, which exists only in anticipation. Happiness, according to the vulgar acceptation, is but a phantom of the imagination, a dream of a disordered and depraved intellect.

No man has, since Adam's fall from his primeval state, been able to say, "I am truly happy." But that there are degrees of happiness, no man will pretend to deny; for the state of *hope* is itself a degree of happiness. But what I particularly wish to urge, in the first place, is, that happiness, wherever it exists, proceeds from the *anticipation*, not from the *possession*, of good.

Secondly, Happiness is not confined to any particular class or state of society; that the poor, as well as the rich, the peasant, as well as the noble, the meanest in the land, and the powerful wielder of its destinies, are alike participators in this blessing.

Thirdly, it is the great source of all human exertions, it is the spring of all our actions, it is the goal to which we all press.

In the first place, then, happiness, wherever it exists, proceeds from the *anticipation*, not from the *possession*, of good. Let us all look into our own breasts, and we shall give our assent to this proposition. How often has it happened, that in looking forward to some promised pleasure, we have enjoyed it in anticipation more than in reality. Some unforeseen event has marred the happy consummation, and we, instead of enjoying the celestial emotion, have retired in disgust. The miser supposes, that by the accumulation of a certain sum, he will be happy ; he grasps the sum ; it fails to produce those felicitous emotions it promised in anticipation ; but he hopes by adding still further to his store, he will at last seize the desired object. Thus he goes on in this vain delusion, until he loses the opportunity of grasping that which alone is calculated to produce true felicity.

In the second place, happiness is not confined to any particular place or station in society ; that the poor as well as the rich, the peasant as well as the noble, the meanest in the land, and the powerful wielder of its destinies, are alike participators in this blessing.

The all-wise Ruler of the universe has so ordered the distribution of this heavenly attribute, that all his creatures shall be participators

in it. Did happiness consist in the possession of good, then there would be a monopoly of the rich, the great, and the learned, and all deprived of these must be miserable.

What is it that upholds the poor in his poverty? It is *hope*. Hope, then, is a measure of happiness; but this latter blessing cannot be enjoyed, unless there is a great degree of certainty attached to anticipation. The poor man knows it is possible for him by assiduity, and an industrious application of his talents, to become rich, and he looks on to this, in happy anticipation. Thus, he that has most to hope for, is certainly and strictly the most happy; and in this manner a just equilibrium is maintained between the two extremes, poverty and riches.

Thirdly, it is the great source of all our exertions, it is the spring of all our actions. Happiness stands a goal, to which all mankind aspire; it is the same impulse, which stimulates the philanthropist, the philosopher, the man who spends his existence in meliorating the condition of his fellows, and he who debases them, by every species of vice and immorality.

Men of all occupations seek it, though in opposite directions. They press onward to the spot where they had hoped to seize it; but they find it not; a little more exertion, and they will obtain their end. Thus, from day to day, from hour to hour, from year to year, they pursue the phantom, when, alas! they find at length, it

has been a dream. Were it but once obtained, would man look further? No. He would quietly settle himself down, and drink his full.

But the question naturally suggests itself. As nothing has been made in vain, why should there be a desire implanted in the breasts of men, to seek that which he never can obtain? This is quickly answered.

Man is not the same being, as when coming from his Maker's hands: he was pronounced very good; his physical and moral existence became depraved from the moment of his first act of disobedience; his body became the prolific soil of all manner of disease and death; his mind of vice and depravity. As the world was condemned to bring forth naught but sin, and which sin, in my opinion, consisted in naught but the absence of that heavenly presence the soul before enjoyed. But to return from a digression which will lead me in all the mazes of speculation, without, in the least, elucidating my subject. As I remarked, our condition is materially different to that of our first parents. They were happy in the enjoyment and possession of the many blessings by which they were surrounded. But we, their posterity, cut off in a very great measure from the presence of our Creator, have to consider this world, as but a stepping stone, a passage to another and more happy state; hence the felicity attending its anticipation.

This is what consoles the sick and afflicted, and those cut off from the anticipation of good in this world; here is their hold; here they look in the glorious sunshine of eternal happiness beyond this transitory sphere. How truly happy then must he be, who, though a beggar, and despised, the subject of disease and poverty, can look beyond the grave, to a state of eternal riches, honour, and health !

ESSAY

ON THE

POSSIBILITY OF INNATE IDEAS.

[As read before a Literary Society of this City.]

THERE cannot be the least doubt of the able manner in which this subject has already been handled; but not, as yet, I imagine, can the arguments, which have been brought forward in favour of acquired genius, be considered conclusive.

We have so many facts recorded in history, of talents and genius displaying themselves at ages when they have been totally uninfluenced by circumstances or education, that we must, from induction, believe in the possibility of innate superiority. I shall not go over that ground, which, though bravely disputed on both sides, remains still unconquered, but content myself with adducing a few arguments, which, though drawn from the general economy of animals, may not be the less conclusive. I refer to that

power which *all* animals possess, of providing for their several wants, and necessities, and which has received the appellation of ANIMAL INSTINCT.

We find animals in all portions of the globe, of the same species, possessing *totally* the same peculiarities.

In that most wonderful piece of mechanism, the beehive, which man, with all the superiority of proud intellect, could not surpass in the uniformity and delicate texture of its walls and cells. Is there not *here* an innate principle, altogether independent of circumstances, or how could the bees *here*, and the bees in *Europe*, possess so great a similarity in their ideas of comfort?

In that truly astonishing habitation, a bird's nest, how wonderfully is this innate intelligence displayed. And will any one presume to say, that circumstances and habits could induce birds all over the globe to construct them upon so convenient and similar a plan? Whence proceeds this native impulse? I answer: from the *same* source, as emanate peculiarities among men, which will produce natural painters, natural poets, and natural musicians.

I would wish to separate *ideas* from *principles*; because though an idea may exist innate, we cannot form an idea, but by a *comparison*. Our eye exists innate, perfectly formed; it is then the innate principle of vision, but it is not

until light strikes upon the retina, that we are able to perceive, or frame an idea. So it is with all other principles; they exist innate, and must inevitably display themselves, so soon as the mind itself expands. These principles give to the mind its bend, *not circumstances*. These are the principles our Creator has implanted, as a destiny from which we cannot swerve. And when it is said, "a sparrow cannot fall to the earth, without your heavenly Father's knowing thereof," and again, "even the hairs of your head are all numbered," we must, and may safely conclude, that those principles so important to us in our earthly journey, were also the immediate gifts of the Almighty. For the protection of his creatures, he has given *variety* of instinct. What is food to one, is poison to another; that one devours, the other rejects; and thus, by a wise provision, maintains a just equilibrium. So it is with man; were *circumstances* to form his character, all those similarly situated must possess a similarity of pursuit, and we should have one-half of the world piping, and the other painting; thus we should have a jarring of interests. But we are made to depend upon each other for all our comforts; hence the rarity of those, who possess universal genius. We all know, that peculiarities of temper and disposition, will descend from father to son. What are these but innate, hereditary principles, or moral senses? Man left to circumstances, would never

raise himself above the beast, which wallows in the mire; his natural propensities to evil would receive a tenfold impulse.

But I trust there is a natural power exerted in our behalf, which enables us to grapple with ignorance and vice, and raises our moral and intellectual character above the beasts of the field. Methinks I heard one say, “that early developement of mind, depended upon a morbid action of the brain.”* I would that the brains of some were thus morbidly affected ! Then would they know, that not all the logical arguments the human intellect could devise, can overturn *one fact*—that vice, in all its horrid deformity, is innate and original ; then, why not talent, genius, and capacity ?

* Alluding to an Essay read on the opposite side of the question.

ESSAY

ON THE

MATERIALITY OF THE MIND.

A KNOWLEDGE of the mind, its attributes, its faculties, its intimate connexion with the body, its growth, the properties peculiar to itself, and those common with the organic structure, are subjects which have demanded the attention of philosophers, from the earliest period of time to the present moment ; and notwithstanding all that has been said, the subject still remains involved in obscurity, and liable to the twistings and contortions of sophistry, and the dark labyrinth of mysterious hypotheses.

What cause can be assigned for the diversity of opinion respecting a matter pregnant, as is this, with importance ? It is because man's reasoning has not been guided as in physical science, by pure disinterested motives ; and notwithstanding the superiority of the mode of reasoning inculcated by Lord Bacon, by which

all is considered hypothetical, which has not acknowledged fact ascertained by experiment for a foundation. Men have permitted themselves, in their researches after truth, in their endeavour to discover the various phenomena of mind, to be biased by party heat, and religious doctrines, which can never fail to lead to error.

Two great principles endeavoured to be maintained by writers on this subject, have been, the materiality and immateriality of the *soul*; and in defence of these opinions, have allowed themselves to be drawn into the vortex of argument and error, by confounding properties and modes of the organic structure, with the more subtle attributes of the soul.

The advocates of both these doctrines have fallen into the same grand mistake; have confounded effect with cause; have conceived the full developement of the intellectual faculties, as resulting not from the healthy state of the organic structure, but from an independent and inexplicable source.

Before proceeding with this dissertation, I deem it indispensably necessary to state, that with respect to the *soul*, I am no materialist. I conceive it to be a subject of which we can have no other idea than that handed down to us from our Creator. He, in his wisdom, has seen fit to hide from our view, many things which the burning curiosity of man has endeavoured to

obtain sight of. This subject is among the number.

The opinion I entertain, and that which certainly is in accordance with divine inspiration, is, that the soul of man emanated from God; that it is the principle of immortality contained within a mortal frame; a part capable of enjoying the most exalted state of happiness or misery; neither life, nervous energy, judgment, imagination, memory or perception, but a distinct spring, governed by no physical laws peculiar to man alone, and found in all men, notwithstanding the diversity of intellect, the full enjoyment of the mental faculties, or the total obliteration of every power or property of mind.

To draw a correct line of demarkation between matter and the subtle principle called spirit, it will be found necessary to discover the modes and properties of both these principles, and the laws by which they are governed. The characteristic evidence of the existence of matter, has been supposed to be extension, mobility, and impenetrability. All bodies the most solid, and all fluids the most subtle, have been found to possess the properties mentioned; they are common to all material substances, from the ponderous ore to the subtle fluids of electricity, light and *heat*.

But there are modifications of these properties; or rather, there are properties peculiar to different substances, which may be considered

characteristic of materiality, viz. *growth, torpor, disease*, and *death*; and there may exist matter having none of these properties; yet the very existence of either is characteristic of matter, were it to be present, and extension, mobility, and impenetrability wanting. These three latter properties are common to all substances; the three former are peculiar only to some.

Human beings are said to differ from brutes, in so far that the former are capable of receiving impressions through the medium of the external senses, treasuring these impressions in the memory, and arranging these impressions or ideas, by means of the judgment. This power the brute wants; but upon an attentive examination we shall find, that impressions of surrounding objects are received through the medium of the external senses; these organs of sense do not perceive, neither does the sensorium see, hear, taste, or smell; but through the medium of the eye, ear, tongue, and pituitary membrane of the nose, the impressions are conveyed to the brain. There must exist, then, some degree of perception, or the dog would never be able to distinguish between his master and another; an idea must have been formed of his external appearance through the medium of the eye, and that idea must have been cherished in something like a memory. Here, then, are two faculties of the mind the dog possesses, in common with man, perception and memory. Every person has

seen or heard of the numerous tricks which have been taught dogs, pigs, horses, and elephants : the method of doing this must have been by frequent repetitions, and an impression on the memory must have been the result. As to the other faculties of the mind, we have no certain proof of their existence in the brute creation.

These faculties, perception and memory, are found capable of improvement, are capable of enlargement, become erroneous when diseased, and often cease to exist, or die ; but these changes, when found to have taken place, are not to be ascribed to the faculties in themselves, but to the diseased state of the organs by which they are generated. This is universally found to be the case in the brute ; so it is in man.

These internal senses in man and beast, I think manifest themselves to be not independent of the body, but the result of healthy action in the organic structure of the brain.

One faculty may be wholly obliterated, the others may remain strong, and the energy which is lost by the nonexistence of one faculty, goes to the strengthening of all the rest.

The same law governs the organic structure of the body. If the eye, from disease, has lost the property of seeing, the nervous energy necessary for the full perfection of that organ not being required, is thrown upon some other; and numerous are the instances of blind persons be-

ing able to distinguish colour, and the shade of colour, by the sense of touch alone.

This, then, is a common physical law, which could not be applied to an immaterial principle, because such principle cannot be governed by any laws common to matter; it being independent of matter, and incapable of entering into combination with matter.

The mind of man, then, we may conclude, is capable of growth, or enlargement, as we see in the progress of learning, from the infant to the philosopher. It is liable to disease, as we have melancholy proof in our lunatic asylum. It is capable of torpor, as during sleep, and of death, as in the idiot.

When any organ of the body is constantly and vigorously exerted or exercised, that organ becomes enlarged, and its powers are improved. This may be particularly noticed in the muscular structure: the constant exercise of a particular set of muscles, as of those of the arm, promotes the growth, enlargement, and strength of those muscles. We have already noticed the cause of this, but we may now attend to it more particularly.

The *brain*, *medulla spinalis*, and *nervous system*, secrete and distribute a certain unknown principle to every part of the body, commonly called nervous energy.

That such a principle does exist, we have undoubted proof; but of its nature or essence we are still in doubt.

This principle is known to pervade the whole animal frame; to be the cause of motion, of pain, of pleasure, and of all the senses, both external and internal. A want of the due proportion of this fluid causes coldness, numbness, and paralysis. A preternatural quantity thrown upon a part, produces strength, vigour, and elasticity; which, if prodigally expanded by undue excitement, causes debility, languor, and lascitude. A vigorous excitement and exercise, then, of any organ, produces a preternatural rush of this principle towards that part; and as there is none secured than in the natural state, some other part or parts, or the whole body, must be deprived of a portion. This is more particularly seen when an organ is obliterated; the nervous fluid which should have run to it, flows to another, or is equally distributed throughout the whole.

The same physical law, as I have before said, applies to the faculties of the mind; one faculty being lost, the others are strengthened, and often, from the whole being prevented, the nervous energy which was necessary for their healthy condition, is thrown upon the organic structure, and great strength of body is the consequence.

Moreover, a diseased state of the external senses, producing obliteration, often improves not only the other organs, but the mental faculties.

The diseases of the mental faculties are caused either by too great, or too small a portion of nervous fluid : the former produces great excitement, an over-heated imagination, a perversion of ideas, uncommon strength of one or more faculties, and a corresponding weakness of the rest ; as a recollection of past impressions or ideas crowding upon the memory, without the power of arranging or comparing them by the judgment. In disordered perception, erroneous and vague ideas are formed of visible objects ; the patient mistaking one man for another, his friend for his enemy, the bed-clothes for bank-stock, &c. This generally accompanies an excited imagination, which causes the most fantastic combinations of those vague ideas.

Those diseases where the nervous fluid is secreted in smaller quantity than natural, are of a melancholic cast, and are generally produced by the depressing passions, as love, fear, remorse, and excessive grief.

Sleep is the consequence of the expenditure of the nervous energy, either by exercise, debilitating evacuations, or such medicines as promote a sudden discharge of this fluid. In a sound state of the body, its organs, and of course their functions, the sleep is sound, and uninterrupted ; the external, as well as the internal senses, are in a state of collapse, or insensible to the usual stimuli : thus light falls upon the eye, without leaving the slightest impression ; sound

on the ear, application to the skin, and stimulants to the tongue, or nose—all are insensible. But often, during the sleep of a great portion of the frame, one organ may be awake, and may perform its accustomed duties; and it is a fact, that during the excitement of this one organ, a twofold sleep falls upon the others; because they are still more deprived of their nervous energy, by the excitement of the one.

This is a morbid action in the part; and during the unnatural excitement, as I said, the other organs are faster locked in torpor than before. This affection is noticed in the voluntary muscles causing sleep-walking. The same affection is observable in the mind: the memory and imagination may be wide awake, while the rest of the body is in a state of torpor; thus dreaming is produced.

The *death* of the faculties of the mind, reduces the human being to a level with the brute; it produces idiotism; an idea is formed, but the moment the object is removed from before the eye, the idea is obliterated.

I have dwelt upon these affections of the mind, merely to prove the connexion and analogy existing between them and the whole animal frame. The same laws govern the whole fabric, mind and body. From all these facts now stated, I have come to the following conclusions:—

First. The human being consists of two grand and distinct principles—soul and body: the one perishable, the other immortal.

Second. That the soul, having a divine origin, or emanating from God, cannot be subject to the laws which regulate our earthly existence : it has neither extension, mobility, impenetrability, growth, torpor, disease, or death.

Third. Mind, having properties, and modes, being subject to physical laws, shows that it is distinct from the soul ; that it is the result of healthy action of the brain, as health is of the eye.

Fourth. From the operation of the mind during sleep, we have no proof of the existence of a soul ; the only foundation for such a belief, is the word of God.

ESSAY ON PHYSIOGNOMY.

This pleasing science, how much soever it may have been hitherto neglected by speculative men, in consequence of the difficulty of attaching specific rules for its application, is universally acknowledged: and though many plausible objections may be advanced to its cultivation, as one calculated to develope the character of individuals, to expose the inmost workings of the soul; to paint man in his true colouring, and thus to breed contention, a want of confidence, and many other difficulties under which the present state of society could not exist; yet, as I conceive these objections to be altogether ideal, and founded entirely on an erroneous view of the subject, which hereafter I shall endeavour to prove, I deem it the duty of every individual to bring together all the facts, and throw as much light as possible on the subject; the advantages of which, I shall now endeavour to point out.

Physiognomy, in its proper sense, is the art of deciphering, or analyzing the human countenance, and explains the signs of the inward faculties. In its scientific sense, it points out to the human vision, the various passions which pervade the soul; it detects in the countenances

the various combinations of the mind, its properties, and its faculties : in a word, it detects the hidden sentiments of the heart, however they may be enwrapped in dissimulation. As the mind varies in disposition, so does the countenance ; the hidden sentiments of the heart, however they may be enwrapped, as I before observed, by a dark veil of dissimulation ; yet, an accurate physiognomist will trace, in the various features of the countenance, the character of those sentiments, whether they be good or evil. As the science of anatomy enables us to discriminate the different parts which compose the human frame, so does this pleasing study, the science of physiognomy, enable us to transform, as it were, the principles of nature, and detects in them each blemish and defect. These are not the only advantages resulting from the study and application of this science. Others of a more important and useful nature, present themselves. It instructs us to improve in the knowledge of our own ideas ; it enables us to form an idea of our own minds, by a just comparison with those of others ; it excites in our breasts a glow of admiration and gratitude to the all-wise Creator, the workmanship of whose hands we are ; the impress of whose image we bear. And can we but once behold this mighty workmanship ; can we gaze on the human form ; view its symmetry of proportionate parts ; its softness ; its delicacy ; its unity, and sublimity ; its grace-

ful, enchanting action : I say, can we gaze upon the human figure, and not feel an adoring admiration to that Being, who said, “*Let us form man after our own image?*” And what was the issue of those condescending words ? Man, the noblest work of God, proceeded from his Maker’s hands, *the very image of himself*. But now, how degraded is human nature ! Man, having fallen from his primeval state; having been precipitated from his pinnacle of human glory and felicity ; having ceased to breathe the atmosphere of purity, has become a weak and mutilated temple, in which the Deity once delighted to dwell ! But, to return from a subject, which has involved me in a labyrinth of speculation. The study of this science affords other advantages. It affords a sweet and sublime pleasure to man ; it proffers to him an inestimable pleasure, a prolific and sublime subject, on which his thoughts and imaginations can range through an immensity of space, up to “Nature’s God ;” it presents to him a divine subject, the contemplation of which elevates his soul far beyond the regions of fancy, and rests it upon an eminence, where it can breathe a genial atmosphere. It leads us to reflect upon human nature.

In contemplating this subject, we cannot but reflect upon what human nature once was. We compare its once dignified, exalted station, with its now degraded state : we look back to the

time, when its bright and glorious beams reflected upon us in all their fulgence, and then behold the dark gleam it casts over the human form, we cannot but feel a respect and veneration for what it *once* was, and a humiliating regret for what it *now* is. The study of physiognomy affords other advantages. It enables us to form a just idea of the *innate principle* of man. It unfolds to our view his depravity, his evil propensity. It learns us to shun the society of him, whom we know to be vicious; it puts us on our guard, when we would wish to mingle with the world; and it unfolds to our view the inmost recesses of the soul; it displays in vivid colours the true nature of man; his propensities to evil, and his inclinations to virtue.

Having now stated the *advantages* emanating from the study of this pleasing and important science, I come to the next consideration of the subject, viz.—to refute some of the objections which opposers of this doctrine have brought forward. That this science has been treated with contempt and hatred, ever since its first propagation, is not at all to be wondered at; especially that part which has any relation to the moral and intellectual character. There are some men who, though highly elevated in public estimation, and whose sway over the public mind is great; yet, there are some of these men, whose moral characters could not bear a scrutinizing investigation: men who, though convinced

of the truth of the doctrine, yet, from an idea of its searching and convicting principle, have used their utmost to put it down. I do not wish it to be understood, that *all* its opposers are actuated by this belief: there are others who, from a misconception of the subject, from a mistaken idea of its truth, and the solidity of the foundation upon which it rests, have violently opposed it. To attempt to prove the non-existence of truth in this science, is useless. For we have so many strong arguments in favour of its solidity, that, although it has been treated with contempt and silence by a number of people, yet, we will find the majority are in its favour. Why may not as much confidence be placed in the science of physiognomy, as in that of phrenology? If lumps on the cranium denote the organs of vice and depravity, or of virtue and excellence; if, by an elevation on the head, we can discover the *true* nature and character of a man, why may not different expressions of the human countenance, be a sufficient index of the character of a human being? If one science can be relied on; if phrenologists have established the truth of *their* doctrine, why may not physiognomists, whose doctrine is more replete with sound argument and truth than any other—I repeat it, why may they not as well establish on a solid basis the truth of their favourite science? Some have observed, that a physiognomist may be deceived, in this respect. A man has become de-

praved from nature : his mental faculties having never been excited, can never grow ; consequently, he has no principle within him to prevent the commission of his vicious desires ; he robs his fellow, with no remorse of conscience ; his very countenance displays the innate depravity of his heart. But as soon as the light of knowledge dawns upon his darkened faculties ; as soon as he begins to distinguish between right and wrong, he finds it more advantageous to cleave to the former, and shun the latter. Thus, men, ignorant of the principles of the science, have thought that a physiognomist may be deceived by judging too hastily ; that a reformation of character and habits may have taken place, but not of countenance ; I answer—Expression of the countenance of all men, is the result of mental vigour. The more polished the notions, the more beautiful and expressive the countenance becomes. However regular the features of a barbarian, the want of expression gives a tameness and ugliness to his countenance, which disappears so soon as his mind is expanded. The deaf and dumb, previous to instruction, have a horrid and forbidding expression of countenance, which vanishes, under mental improvement ; and among ourselves, how soon is the idiot and fool distinguished from the intelligent and thoughtful. Thus, so soon as the depravity of nature is altered, so soon does the expression of countenance alter ; so soon as the dreary waste

of mind becomes cultivated; so soon as the thinking principle becomes strengthened and invigorated, so soon will the expression of the countenance change, from a dull incomprehensive look, to a gay, sprightly feature. Not only the countenance becomes altered, but the whole person seems to have undergone an entire change: the person is possessed of astonishing address; his manners become more easy and more insinuating; and, in fact, his whole *contour* undergoes a radical change. As I before remarked, as the disposition varies, so does the human expression. A man precipitated from the highest pinnacle of felicity, into a vortex of poverty and misery; his countenance, which before indicated a contented disposition, a heart free from care, has now depicted on it the horrid features of a soul stung by the severest pangs of penury. His countenance, his person, his disposition, all become altered: his looks indicate a morbidly affected mind, a cessation of mental faculties, a total loss of reason. But elevate him once more in his former station; let him rank once more with the same society, mingle with the same friends, and a total renovation of mind takes place. So it is with the moral and intellectual character. Snatch from the impending billows of vice, the sinking profligate; make him more acquainted with the danger that surrounded him; bring to his conception, in glowing colours, the awful abyss of wo in which he was

about to plunge, and the pangs of a guilty conscience that would for ever have tortured him : having done this, undermine, gradually, those pernicious principles, which would have inevitably proved his ruin ; convince him, by sound argument, and clear reasoning, that man is upheld by a *power, superior* to his own ; that he was created for wiser purposes than merely to enjoy the sensual pleasures of this world ; that if left to his own controul, inevitable destruction would ensue. Having convinced him that he is upheld by a higher power, he will then view his own meanness and impotence ; he will then view with horror the vortex of misery in which he was about to sink ; and if this superior arm had not been extended to his assistance, he must have sunk : then commence the pleasing train of instruction, and a new vista will open to his view. His desolate, uncultivated, dreary waste of mind, will then become prolific ; it will expand, and become strong ; the light of literature will dawn upon his darkened faculties ; his power of reason, thought, and judgment, will grow ; his moral and intellectual capacity will increase ; and, like the glorious orb of day, reflect, upon all it dawns, its resplendent beams. The man, whose countenance before indicated the most abject wretch, the most hardened profligate, will now assume a far different cast ; his features of countenance will be brightened up, by a change of scene and occupation ; his expression will be

heightened by the reflection of genius upon his once darkened soul. Thus, how far will this picture go, to prove the intimate connexion between the powers of the mind, and the expression of the countenance. Compare the illiterate mechanic, with the enlightened philosopher, (if a comparison may be drawn :) the one is naturally illiterate, ignorant, and unlearned, and cannot comprehend any thing beyond his occupation, and indicates it by the dulness of his countenance ; the other carries with him the impress of genius, the stamp of an enlightened and cultivated mind. It is a most curious fact, and one universally known, that, in the whole civilized world, there never has been, and never will be, two human faces alike. In large families, although there may be a most striking likeness, so very striking, as to lead a common observer to doubt the above assertion ; yet, those accustomed to behold these daily, to be constantly with them, are able to distinguish the one from the other, by a look. This is undoubtedly a wise provision of our Maker, to enable us to distinguish one another. Were we accustomed to observe the varied operations of mind as keenly as we view the varied expressions of countenance, we should also discover, that no two minds exactly correspond. In one, judgment presides ; in another, imagination ; in a third, memory : one is an acute observer, but unstable ; another, though dull in perception, persevering

in his purpose of discovery, finally attains eminence.

Expression in the countenance principally depends upon the peculiarity of disposition ; and as this varies, almost *ad infinitum*, so does the expression. Sympathy effects much ; expression will change. A man with the dullest look, thrown among philosophers, and treading in the paths of learning, as his mind assumes a new cast, so will his features. Take a clown from the country, whose vacant stare, and half-open mouth stamp him immediately a dolt ; take him into fashionable society ; improve him in their manners, (or educate him in their manners, for it is the same thing,) and in the short space of twelve months, he will assume a new cast of countenance.

A digression from the paths of morality and virtue, will as quickly alter the human countenance, as emerging from the uncultivated plains of ignorance, to the paths of science and learning. Mark that youth, who once traversed the path of innocence and virtue, but a deviation from it, has materially altered the features. *Gelert*, a German poet, has described it in very accurate terms, in the following verses :—

“ How chang’d a form, which shone so fair,
When drawn in Youth’s enlivening air,
A Goddess seem’d to tread ;
But now, with artful studied mien,
Each latent principle to screen,
She hides her guilty head.

For now, by lustful passions swayed,
To guilty thoughts her mind 's betrayed,
 Her heart is not sincere ;
That scowling eye, that studied brow,
Declare what demon rules her now,
 Her falsehood must appear."

Lavater says—“ Many young persons of a very handsome form, and excellent character, in a short time destroyed their beauty, by intemperance and debauchery: they might still pass for beautiful, and were really handsome ; but, heavens ! what a falling off from their original, and innocent beauty !”

As it would be doing injustice to this subject, (nor could it be practicably done,) to embrace it within the limits of one Essay, I shall close it with a beautiful extract from Lavater.

“ Search out any given number of men, of the most finished form: suppose them and their children to decay in the practice of good principles, to contract dissolute manners, and to give way to disorderly passions ; to grow in depravity, till they sink into the last excess of vice which humanity can fall to : each generation will degrade the preceding one ; and the last be found so disfigured, that nothing but the caricature of man will remain. Are there not daily examples of children, who are the perfect image of parents, entirely corrupted, and whose education, besides, is helping forward, or as it were, fostering, the bias of their natural vices ? When I contem-

plate these things, I shudder to think of the perversion of man's talents, who, while he has it in his power to improve, even in his general appearance, studies all the time to degrade himself, till he represents but the miserable effects of passion indulged to excess!"

DISSERTATION ON FRIENDSHIP.

Or all the delights which this world is capable of affording to its mortal inhabitants, there is none more rational, there is none which raises the soul higher, as it were, into the realms of bliss, than Friendship. The love which individuals of the same species have for each other, is instinctive ; it is implanted in our breasts, for the wise purpose of civilization, improvement, and reproduction. But that love which one man has for another, is of a different kind. It has its origin from pure and disinterested motives ; it is not that wild passion, which bursts into a flame from the slightest possible cause, and which exists only in the bosoms of individuals of different sexes. But it is that calm, slow, but certain stream, which, like the red molten lava, bursting from the crater of a volcano, rolls its resistless current fearlessly along, without allowing aught to impede its progress. True friendship is to be found only among persons, whose age, rank, or profession, are similar. We do not look for friendship between the school-boy and the philosopher ; neither do we expect to find it between the nobleman and the peasant, nor between the judge and the illiterate mechanic. But to

this there is an exception, and one which, at first view, will become obvious. There is nothing which endears man to his fellow more, than the circumstance of both being exposed to the like danger, or both having borne together the same punishments. This exception to the rule I laid down, we shall find universal. The man who is confined with another in the same dungeon, subject to the same discipline, eats the coarse food from the same table ; though these two men should be the farthest removed from each other, as respects age, rank, or profession—yet still we shall find, that a gentle feeling of love will kindle in each bosom, which shall remain with them to their latest days. The same we observe in cases of shipwreck, or any other calamity, where two individuals are alike exposed to danger. This probably is owing to that humbling view which every man must take of himself upon such occasions ; when he finds, that riches, rank, or possessions, do not in the smallest degree alleviate his condition ; when he finds that circumstances have placed him on a level with the meanest of his fellow-sufferers, and he has to bear upon his shoulder the same burden. Let us now endeavour to ascertain, what this principle may be ? or in other words, the cause of this affection ? We generally find that friendship is built upon a firmer foundation, when existing from boyhood, than it is when formed in riper years. This is obvious : when a number of boys are brought together, living perhaps under

the same roof, or, if not, seeing each other daily, engaged in the same diversions, they must feel a stronger attachment for each other, than for those boys who belong to another school or community, with whom they have no intercourse. These friends in embryo, their interests being the same, enter into each other's feelings, anticipate each other's wants ; each pours his sorrows into his friend's bosom ; while such a degree of sympathy exists between them, that whatever the one suffers, the other participates in. They grow up together, and the gay season of youth takes place of the trifling, though not less gay, period of childhood.

They now enter upon a different life. These objects, the contemplation of which was their sole delight, now no longer please ; other objects engage their attention. They cast their eyes upon the fair countenances of virgin beauties ; they feel the same passion struggling in their hearts ; they have no conception of the nature of this, now to them new delight. They inquire of each other ; they compose their feelings ; each has his comforting counsel for his friend; each lays bare his heart, and they exert themselves to advance the interests of each other. They are to be seen now always in each other's company ; arm in arm they are to be found, enjoying the morning and evening walks ; where one is seen, you may rest assured the other is not far away. In fact, whenever it is possible for them to be together, they are sure

to be so ; for the least absence produces painful conflicts in their breasts, that are only obliterated by their mutual approach. Thus they grow up together; each takes his different course in life. They are now engaged in all the cares and perplexities of business ; their chief pleasure now is to accumulate wealth. Perhaps the wide sea separates them ; yet, still, were it possible for you to look into their hearts, there you would find a yearning in each towards the companion of his boyhood and youth. They each feel a certain want, which even time, who destroys all things, can hardly fill up. The time arrives when either one or the other is about to approach the residence of his friend. Every step he takes towards him, produces a lively scene of joy in his heart, which is visible in his very countenance. He draws still nearer and nearer ; fears perplex his soul, lest his friend should have paid the debt of nature ; he pauses upon the threshold ; he hardly dares raise the latch ; his heart shrinks, from the anticipation of some dread calamity. His friend sees him ; they fly to each other's arms ; they struggle to keep down those painful emotions (if I may so call them,) which arise in their bosoms ; and when the sally of joy is over, a calm pleasure succeeds, which is only interrupted by the recital of each other's distresses while separate. They now begin to descend the hill of life ; hoary locks now begin to encircle their brows ; the almond tree begins to blossom on

their heads ; they still find pleasure in each other's society ; they relate the deeds of their youth ; their days glide happily along, until death, who spares none, and sweeps all from off the stage of life, separates for ever our aged friends. The survivor now, for the first time, from the commencement of their acquaintance, feels miserable : nothing will console him for the loss he has sustained ; every thing he sees, reminds him of his dear departed friend ; he longs for the summons to be issued from Heaven, and the solemn mandate obeyed, that will call him from hence ; and the only comfort he receives from the contemplation of his approaching dissolution, is, that his body shall once more lay by the side of his early friend, and his soul, being freed from that tenement of dust, disease, and calamity, shall rejoin his spirit, in regions of blest felicity, there for ever to be united in one happy, heavenly friendship. Thus have I drawn a faint picture of what we may call the pleasures of friendship.

Let us now endeavour to discriminate between this and other passions. Love, is one which approaches nearer to friendship, than any other affection of the mind. But love can only exist between individuals of the same family ; indeed, friendship sometimes approaches so very near to love, as often to be mistaken. Here I would, however, draw a distinct line. The one being a principle implanted in our hearts, and which we are in duty bound to encourage, for it

is said in Holy Writ, “*love thy neighbour as thyself;*” but the other is a principle arising from a pure, disinterested motive, and, when once formed, often exists until the hour of death. The former may burn with violence at its commencement; but, as the cause decreases, so will its effect; but the latter, like the burning bush, is never consumed. To enumerate all the various passions of the mind, would be superfluous, nor would it be but a waste of the reader’s time; for the most able writers on this subject, both ancient and modern, have all demonstrated friendship, as the strongest, and most lasting. Friendship, how sweet is that word! How consoling, to open the utmost researches of the bosom, to our friend; to tell him our sorrows, and our pains; our pleasures, and desires. The former he will endeavour to alleviate, and assuage; and in the latter he will participate, and endeavour to increase. What, then, is more valuable on earth, than a well tried friend? One that will follow you through fire and water; one that will stand by you in the darkest hour of adversity; one who, when the grim monster, Death, separates the soul from the body, will follow you to that last, narrow home, and shed on the turf that presses on your inanimate bosom, the silent, and sparkling tear of friendship; and when he passes your solitary tomb, will stop, and breathe a tender sigh to your memory. Such a friend is more valuable than rubies.

REMARKS

ON THE

LASTING EFFECTS OF LOVE.

I AM fully convinced, that there is no affection, the effect of which makes so deep, and oftentimes so dangerous an impression on the mind, as Love. I have said before, that friendship is the most lasting. True, however, as this remark may be, a strict observer of human nature, will often find that, where the young mind is touched with this pure flame, the effect is often so great, that when disappointment in the object of pursuit takes place, we invariably find serious consequences ensue. The effects of the two passions, love and friendship, are widely different; that of the one is quick, vivid, and sinks deep in the breast; the other is gradual in its progress, and the impression made is but slight at first, leaving no aperture for jealous and envious feelings to mar its gradual, though sure progress. The effect of the former often elevates the soul to an enthusiasm beyond controul; but that of the latter, though it often illuminates the soul with tender emotions, yet the flame is

seldom so great, as to scorch the finer feelings of the mind. Our Creator has, in his infinite wisdom, implanted in the young mind a passion, from which we cannot swerve, and from which even boasted philosophy cannot deter us. Without further explanation, my fair readers will easily perceive what I mean. This passion, though corroding, is yet pleasing ; though often causing many sleepless nights and wearisome days, yet causes many pleasurable emotions in the breast : this passion, I say, helps to refine the behaviour of a man, and instils in his breast the purest principles of virtue. This passion was given to us for two wise purposes : the first, to cause in our breasts a longing after the society of the refined and learned ; and secondly, to act as a spur to our mental and physical energies, which naturally require a powerful stimulant. Love bears a rigorous sway over the mind ; it encircles it, as it were, with a covering, which operates as a barrier to all other passions or engagements ; it causes it to dwell upon one particular object, to gain possession of which, requires its most powerful energies. What, then, must be the corrosive passions of such a mind ; the anguishing feelings, the painful emotion, the wretched tortures it undergoes, when he fails, after so many endeavours to gain possession of the object he adores ? To form an adequate idea of his feelings, his emotions, we must attempt to reach the pinnacle which he has attempted, and

when we flatter ourselves we have arrived at its glittering summit, must be dashed into an abyss of disappointment and anguish.

Allow me to picture to you, my reader, the miseries of such a man, placed under these circumstances. To form an idea, however, of the depth of his misery, you must follow him in the gay pursuit of the fantastic object ; view him breathing, as it were, the very breath of heaven : his soul appears elated with fond anticipation ; he longs for the hour that shall find him at the side of his adored angel ; time quickly flies, as he breathes into her bosom the gentle accents of his soul, and receives, in return, an equally endearing response. What a unison of souls ! what a kindred feeling ! how felicitous the emotions thus produced ! “The mind unincumbered plays,” and when the sable mantle of night closes upon nature, he returns to his couch, there to dream of brighter felicity, nearly equal to that of heaven.

“O ! ye immortal powers that guard the just,
Watch round his couch, and soften his repose ;
Banish his sorrows, and becalm his soul
With easy dreams ; remember all his virtues,
And show mankind that goodness is your care.”

Morn again approaches ; the hours hang heavily ; the day glides along slowly ; but nothing supports him, save the fond anticipation of again meeting his charmer. He again feels those ce-

lestial emotions : what a harmonious sound thrills through his veins—what a celestial feeling vibrates through his frame—what a pure flame burns within his breast ! Happy man ! how I envy thee thy lot ; how I envy thee those sweet smiles, those heavenly, benign looks—how I pant for one hour of such felicity ; how I sigh for one moment's duration of such feelings ! Fain would I bask in the glorious sunshine of such sweet moments—fain would I drink the cup of such felicity—but fate frowns upon my best endeavours ; she has otherwise decreed, and I must acquiesce.

This is the humble outline of the transient emotions which attend such pure designs. Having now portrayed to you, though in a faint degree, the happiness resulting from the pursuit of such an object, allow me to picture to you the anguish and misery occasioned by a disappointment.

Prompted by pure design, he again seeks the object of his pursuit : but, alas ! the pleasure he once felt in its pursuit, no more awaits him : a more successful rival has supplanted his affections, and he is doomed to pine in solitude, a victim to keener disappointment. He again solicits an interview, but none is granted : in vain he seeks an audience, by which to vindicate his character ; but his plea is fruitless : he returns in solitude to his habitation, there to brood over woes, which no human tongue can describe, or

human agency alleviate ; the path of life, so strewed with thorns, becomes a toilsome track ; the object which once animated his breast, and elevated his soul, now appears " in sable clad :" society to him has lost its pleasures, life its brightest ornaments. The most attractive lustre, on which his fond eyes once delighted to gaze ; the most fascinating objects, which once drew forth his applauding admiration, are now objects of disgust. Like a disembodied spirit, he haunts the paths in which he once delighted to traverse, attended by the object of his soul, but deeply he enters into the feelings of the poet—

" Scenes of delight, where many a day
Has passed on rapid pinions by ;
Why turn I from your charms away,
Or view them only with a sigh ?"

He becomes at once an altered being ; sorrow has made a deep and irreparable inroad on his constitution, and the azure of his eye has faded ; the organ of sight, as if wearisome of viewing pleasures, in which it cannot participate, has sunk deep in its socket ; the crimson colour which once animated his cheek, has flown, and given place to a hectic hue.

" _____ He never told his love,
But let concealment, like a worm i' th' bud,
Feed on his healthful cheek—he pin'd in thought."

Wearisome of life, he longs to quit its deceit-

ful pleasures, to join a far happier throng, where no wealthier rival can rob him of the pleasure of its enjoyments. Goaded on, by an impetuosity which he cannot restrain, he either terminates a miserable existence by his own hand, or a direful death, equally as severe, though more gradual, closes the tragic scene.

Thus have I attempted to prove the deep and lasting effects which *true* love makes upon the soul, and the various consequences which often ensue, when the fairest and most attractive plans are frustrated. Conscious, however, of the delicacy of the subject, I have endeavoured to be as concise as possible ; but if I have proved tedious, I solicit a pardon.

It has been confidently asserted by writers on this subject, that a weak mind is betrayed, when it gives away before so weak an enemy ; not so in my opinion. I have seen unrivalled philosophy reel at the blow ; I have seen the strongest energies of the mind sink under its direful effects : I have been witness to the overthrow of the most powerful exertions, in endeavouring to withstand it. The brightest and most exalted genius, the loveliest and most dazzling female beauty, have all become vanquished enemies, at the shrine of disappointed love. Say not, then, that it betrays a weak mind, when vanquished by the steel of disappointment. Love, this heavenly attribute, may be subdivided : the one kind arises from a

pure motive, the other merely from an impulse of the moment, which soon vanishes. But, to a casual observer, the difference is scarcely perceptible. How, then, are we to distinguish the one from the other ? I answer : let us compare the manners, expressions, and looks of the *true* lover, with those of the one who is actuated by no other motives than those of a selfish gratification : a strict observer will easily perceive the difference. To enter into a philosophical dissertation of the subject here, would be superfluous ; nor would the subject admit of a great depth of argument, to prove that the human mind is proof against the cankering worm of disappointment : for many are the occupants of our lunatic asylum, who have been driven from families and homes, from the social intercourse of refined society, and the tranquil fireside, to this last abode, occasioned by the fatal effects of severe disappointment, under whose direful pangs the mind could not bear up. There are many instances, however, recorded in the pages of history, in which remarkable fortitude and resignation are displayed, principally among the female sex. Perhaps no person ever had severer trials to encounter, or so much persecution to undergo, and evinced so much resignation and fortitude, as the Baroness De Staël Holsten : but the spirit of courage and fortitude which she displayed, was not that of a headstrong, ungovernable passion, which causes the tender emotions

of the mind to lie dormant, and which resists the powerful, though tender curb of reason and sober judgment: no ; the resignation which she evinced, was worthy, as resulting from a lofty and expanded mind, whose basis was impregnable, yet susceptible of the keen shafts of heavy affliction ; a mind whose capacity the acicest mathematician could not scan, and from whose prolific soil emanated many valuable productions. But to speak of her unrivalled resignation and fortitude, was my intention, not of her gigantic mind. Guided by the unerring hand of reason, she safely avoided the many quick-sands, which she otherwise could not have avoided ; nor was she so self-opinionated as not to condescend to the advice of others : here she displayed a bright characteristic of the female sex.

Her mind was powerful, and consequently aspired to powerful ideas ; her very imagination elevated her beyond regions of unsullied glory, and whose genial influence could alone controul the mind ; she basked in the sunshine of literary fame, though at times, sable clouds hung over her fairest prospects, and darkened her brightest days : then it was, her gigantic resolution supported her ; then it was, that she displayed powerful energies of mind, and heavenly fortitude, in her “ Ten years exile :” then it was, that her admirable book on *Germany*, stood the test of the combined efforts of France and Bonaparte to

suppress it; yet, notwithstanding its powerful enemies, still lives. The fortitude, however, which she displayed, was tried by different circumstances ; not, however, by the one under consideration : it does not appear that she had to encounter this separate affliction ; had she, she must have summoned to her assistance the most powerful fortitude and resignation which it is possible for human nature to possess ; and then, if this *true* passion had taken deep root in her breast, the combat must have been doubtful. She may have supported herself under it, by powerful exertion ; but to the latest hour of her breath, she would have felt a something in her breast, a vacuum in her social enjoyment, which she would have found impossible to fill up.

I cannot better conclude these remarks, than by a quotation from Davenant :—

“ Yet sadly it is sung, that she in shades,
Mildly as morning doves, love's sorrow felt ;
Whilst, in her secret tears, her freshness fades,
As roses silently in 'lembicks melt.”

ORATION

ON THE
COMPLETION OF THE GRAND CANAL.

[Pronounced before a Literary Society of this City.]

WHEN a nation rises in its strength, to burst the fetters of tyranny, the universe becomes a deeply astonished and interested spectator ; and when a nation, or a circumscribed portion of it, determines, and having determined, accomplishes an enterprise, which originated in the conceptions of exalted genius, and resulted in the efforts of indefatigable zeal, and unwearied patience ; I repeat it, the universe becomes a deeply astonished and interested spectator. The day we celebrate is an auspicious era, that will be enrolled in the annals of time, and will be unfolded to future generations, when our heads lie moulderling in the dust. This day, my friends, this day, is completed the most stupendous work of the present age ; this day is reared a monument of imperishable renown, and a monument that reflects honour on this state, and has provided an inestimable inheritance for our descend-

ants. Who can look on this grand completion, without feeling the most gratifying emotions and exaltation, in viewing the people, at the close of their mighty work, assembling from all parts of the union, to celebrate this one grand object ?

When we take a retrospective view of this Canal, from its commencement to the period that capped the climax to its finish ; when we view the difficulties with which it commenced ; the obstructions with which it met ; the many discouraging circumstances that presented themselves, not only from the work itself, but from individuals who, because they could not rank with those whom public opinion, and the splendid virtues of their own character, had so justly elevated them, endeavoured to put a stop to a work, which, should it ever be completed, would add new laurels to its undertakers, and raise them high in the estimation of the world. I say, when we take into consideration all these numberless difficulties, we are led almost to attribute its success to the power of a Deity alone ! So great was this effort of human genius ; so insurmountable did appear the undertaking ; so many the obstacles that met their view, that it became among some a subject of ridicule and sarcasm, and ere it was commenced, it received the appellation of the "*Big Ditch.*" Its enemies, however, and a few that opposed it, not from feelings of envy, but from an idea that it would prove a useless expense to the state, were but weak in

number, to combat with the gigantic and irresolute spirits, that propelled its undertakers.

Here, then, their strongest energy, their manly power, was put to the test. But keeping in their minds' eye the happiness and prosperity of their country, and imploring the aid and guidance of Him who had before showed Himself so propitious to their cause, they fearlessly sank the spade in the earth, and commenced the arduous undertaking. So prejudiced were the minds of the people against the undertaking, that the clergymen chaplains who belonged to the board, dared not pray in public for Clinton: but one among them ceased not to petition for the success of the plan; the pious, the eloquent, and persecuted Cummings, ejaculated in his own pulpit, an eloquent and fervent prayer, beseeching the Giver of all good to shower down his richest blessings on the devoted head of the persecuted Clinton; that the work which had been undertaken, might be carried on, and completed: it was answered—that prayer, which was sent to Heaven, amid persecution and slander, was answered, and *Erie Canal is completed!*

I speak, my friends, this day, with the confidence of a man who utters the sentiments of truth: I attempt not the task of convincing your minds of the great national importance of the Erie Canal; I sing the praises of its great projector; like the minstrel of olden time, my song, my theme shall be, glory to him, in whose great

strength the event we celebrate first had its birth ; honour to him, who, amid the conflicting torrents of opposition and jealous rivalry, was buoyed up by the lightness of an honest heart, beating aside the waves of discord, and stemming the opposing torrent ; his mighty soul, at length, like a wise and skilful navigator, arrived at the point to which his barque had been from the first directed ; he thought, and it was done ; and almost like the power of a Deity, converted the rude chaos of a desert, into the busy abode of man ; mountains moved at his command ; the wilderness blossomed as the rose ; the abode of the wild beast of the forest, the residence of the red man of the woods, turned into a pleasant garden ; the howling of the wilderness, into the din of honest industry ; and where alone was heard the roaring of beasts, and the no less frightful war-whoop of the Indian, now rings with the joyous cry of thousands of civilized beings, who, scattered here and there, will spread far and wide, and carry with them the blessings of civil life to the remotest regions. But it is not the present generation of men that are to reap all the blessings resulting from the completion of the canal. In my mind's eye, I behold millions of beings, enjoying all the blessings of civilization, the inhabitants of these dark and dreary countries ; I see cities smoking where is now the rude site

of an Indian encampment ; handsome villages, teeming with plenty, and inhabited by intelligent and cultivated men, where alone now stands that emblem of barbarity, the mud-walled wigwam of the wandering savage. An extent of country, bounded by those inland seas and the trackless ocean, is now snatched from the hand of desolation, and must ere long be formed, like the rich garden, producing all the necessities of life, studded with the abodes of industrious citizens, and adding to the grandeur of this rising republic. But not to this state alone are these advantages promised ; other states, following our example, the whole continent will be traversed by these artificial streams, which, carrying with them wealth and power, as this power enlarges, as the means of sustenance increase, the consumers will also increase ; and America will, yes, must, become the most popular quarter of the globe.

Only conceive the rapid strides population has already made, and can you for a moment doubt the plausibility of the proposition above stated ? Population can only increase with the means of sustenance ; and nothing promises fairer to effect the latter, than the intersection of the country by canals. In vain does the tiller of the ground accumulate its produce ; in vain do his barns swell out with the rich and wholesome rewards of his industry ; in vain does his corn, his oil, his wine increase, unless he is enabled to dispose

advantageously of his superabundance. This is the only stimulus to his labour ; deprive him of it, and he labours but for himself. What must be the prepondering influence which a country of so great an extent will exercise in the world ? A continent, furnished with every variety of climate, from the frozen regions of the north pole, to the genial warmth of spicy India ; a continent, peopled by freemen, speaking but two languages ; a continent, rich in internal resources, independent of the world : how the heart swells with exultation, when we contemplate the rapid march of science, and of literature and the arts, in the present day ; but what will be the future state of learning in this vast continent ? Blessed with the productions of the learned of Europe, and especially of our mother-land, that gem of the universe, from whom all our political institutions emanated, and from whom we derived our first principles of free government—I say, blessed with the productions of that enlightened isle, which may be read by one half the continent in the same language, how must learning advance ? Millions of enlightened and educated men, thinking upon one topic, they must excel.

In the commencement of my remarks, I spoke of exalted genius : CLINTON possesses it ; I spoke of indefatigable zeal, CLINTON has evinced it ; I spoke of unwearied patience, CLINTON has exhibited it ; his name is *identified* with the

Erie and Champlain Canals ; he was persecuted by the board of canal commissioners ; but, thank heaven, that very persecution has introduced him to that station, which he now (as he did before) so eminently dignifies and adorns. He has achieved a work, for which he will be dear to every philanthropic bosom ; he has achieved a work, that fifty years ago never would have entered the thoughts of man ; he has achieved a work, for which he will receive the gratitude and thanks of the western world ; and when his spirit quits its tenement below, it will be pœned to celestial happiness above, by the incense of ten thousand hearts.

Fellow-Citizens—The transactions of this day will never be obliterated from the memory of every eye-witness of the celebration. No, my friends, the inestimable value of this consummation, the magnificent manner in which it was celebrated, the social feelings, and the utmost harmony that pervaded, will never be forgotten. But the splendour of the celebration is not the only circumstance which should excite our admiration. No : the work itself, its inestimable value to this state ; the promptitude by which it was undertaken by its first founder, should be the theme of every eloquent tongue.

In contemplating the history of America, its free government, its solid and impregnable basis, and consequently, its happiness, whose heart

does not bleed at the recollection of Grecian slavery?*

My friends—Cast your eyes on the bleeding and lacerated wounds of Greece: view her in all the agonies of a ruined nation, imploring that liberty, which despots have bereft her of; view that ancient, learned people, weltering in their crimson gore: Oh! view that beautiful nation, whom Byron has so often made the theme of his sublime and eloquent effusions, struggling for that independence, which other nations now enjoy. Oh, Liberty! sweet sound! how art thou adored by men on earth! Oh, sweet goddess! smile upon those struggling Grecians! “ May they be firm, be undaunted in the struggle they have thus miraculously supported; may they evince to the world, now gazing with admiration at their brilliant exploits in the field of battle, that they have virtue equal to their courage; that they are friends to the friends of humanity; that their arms are nerved only against the enemies of man: let not thy sacred name be polluted by the phrenzy of licentious passions.” Grant this, Oh, Genius of Liberty; *and Greece shall once more be free!*

“ The approaching end of tyranny, and the triumph of right and justice, are written in inde-

* About the time this oration was pronounced, collections were making in all parts of the union to aid the Greeks in their arduous struggle, which led me to subjoin to the latter part of this oration a few remarks on the subject.

lible characters in the important book of Fate's eventful volume." Then, Oh ! Greece, thy struggle will be o'er ; then will the tottering thrones of despots quickly fall, and bury their proud incumbents in their massive ruins. Why sit with cool curiosity, and view them, dragged from the arms of their mothers, sisters, and wives, and butchered before their faces ? Why sit and see them hurled from the pinnacle of wealth, grandeur, and happiness, into an abyss of slavery and woe, and doomed to drag out a life of ignominy to a pagan Turk ? Did La Fayette lie reposing on his gilded couch by the side of his amiable consort in La Grange, when Washington was wading through seas of blood ? No; he flew on the wings of glory to your defence ; he rushed through the impending waves, and soon was at the side of Washington : he stopped the bursting artery that was about to sink America, and with the aid of the father of your country, established your independence. Mark the contrast in Greece : when first she basked in the glorious beams of civil liberty, to her present dejected and degraded state. Then she boasted of her unrivalled orators, her sublime poets : then she boasted of her beautiful columns and pyramids ; her Parthenon, and her Theseum, were her glory : then she boasted of her Demosthenes, her Homer, whose gorgeous Iliad sang forth her praises ; there was the prolific soil, in which flourished the poet, the orator, and the philoso-

pher ; but since it has been died with the blood of her children, all her letters and her arts have declined.

Methinks the dying groans of Liberty vibrate on my ear, imploring us to its assistance ; they implore us through the expiring breath of their butchered children ; she exhorts us, by the blessed memory of her departed heroes, by her blood-stained halls, by her mutilated forums, by the cries and shrieks of Grecian beauty, nay, by the fall of greatness, the decay of beauty, and the wreck of power ; they implore, they beseech us, by the mute persuasion of her lovely daughters, not to leave them to the ruthless hand of a merciless foe. Do not the groans of an expiring Grecian youth affect you ? Do not the tears of the widow, the orphan, the sister, and the lover, who have all been deprived of what alone makes life desirable, move you to compassion ? Yes ! I already see the tear of commiseration stealing down the cheek ; already the heart begins to throb, and the cheek to glow. Lend, then, your assistance, however feeble, to the glorious cause ; show that Americans, who have once felt the galling fetters, can feel and commiserate for others : then shall Greece once more be free ; then shall the temple of Minerva again shine forth in all its grandeur, and the healthy muses of Hellas again be heard.

CONCLUSION.

MAN is a social being. The very conformation of his body evidently shows the original intention of his Maker, that man should congregate with man. It is to this harmony, which reigns throughout the intellectual world, that we are indebted for all our pleasures, moral and physical. The mind of man is so constituted, that it can grasp but a limited portion of knowledge ; beyond this it can advance, but what is it that the memory treasures ? Naught but a superficial acquaintance of things, or what is commonly called, general information. To whom is he indebted for this information ? To his fellows ; to men who have given their whole undivided attention to particular branches ; who have ransacked libraries, and brought together the learning of the world, from its earliest periods, and added the suggestions of their own intellect. It is thus we are indebted to each other, for the greater proportion of the knowledge we possess ; and thus it is, that societies of literary men, formed throughout the world, have been enabled, from a very late period, to add no inconsi-

derable share to the present extended state of science and letters. These remarks were suggested, by reflecting on the gigantic strides which science, literature, and the arts, are making, and have made, towards that eminence, to which Europe has long since attained. The thirst for learning throughout the United States has become great ; our Alma Mater presents to the view of the philosophical student, and the impartial observer of man, a body, whose increase, whose respectability, and whose learned and wise professors, even Europe itself cannot rival. The desire for learning, I say, has become general. When we survey this rising republic, peruse its history, view its institutions ; when we cast our eyes on the once crimsoned plains, and then contemplate the immensely populated cities which have arisen, their seminaries of learning, and their civil and their religious institutions, how should it excite us to intellectual exertion !

“Among the greatest blessings which mankind can be possessed of, is *a well-cultivated mind*. Learning ! It is the brightest ornament of man ! it is the boon of all his sorrows ; it elevates the mendicant, if in possession of this inestimable jewel, to the rank of philosophers ; it enrolls his name with the enlightened philanthropist, though shivering in the winter’s shade of blasting penury—

“ To all the sons of sense proclaim,
One glorious hour of *crowded* life,
Is worth an age without a name.”

This is the day of improved education ; the glorious light of literature begins to dawn upon the darkened mind ; ignorance has given way to the conquering arm of learning ; and where formerly was heard the pagan song, now rings with the beautiful harp of Homer's Iliad, and where stood the adored Pagod, now stands the gorgeous Pantheon.

To form an adequate conception of the rapid march of literature during the last century, we must take a retrospective view of its former low state. Gradually follow, with the progressive march of ages, from the period of its almost exhausted state, to the present day, and can we contemplate its gigantic strides ? Can we but once view the light it has thrown upon this western hemisphere, without wondering at the intellectual exertion which has been displayed by able and distinguished men ? The desire for learning has become paramount to all others, and will extend to the latest generation.

I shall not go over that ground which has already been occupied by able writers ; but close my little volume, with the latent desire, that *the motives to intellectual exertion may still increase.* Fain would I proceed, but I have long enough intruded on the patience of my reader, and

close with the following beautiful extract from Virgil :—

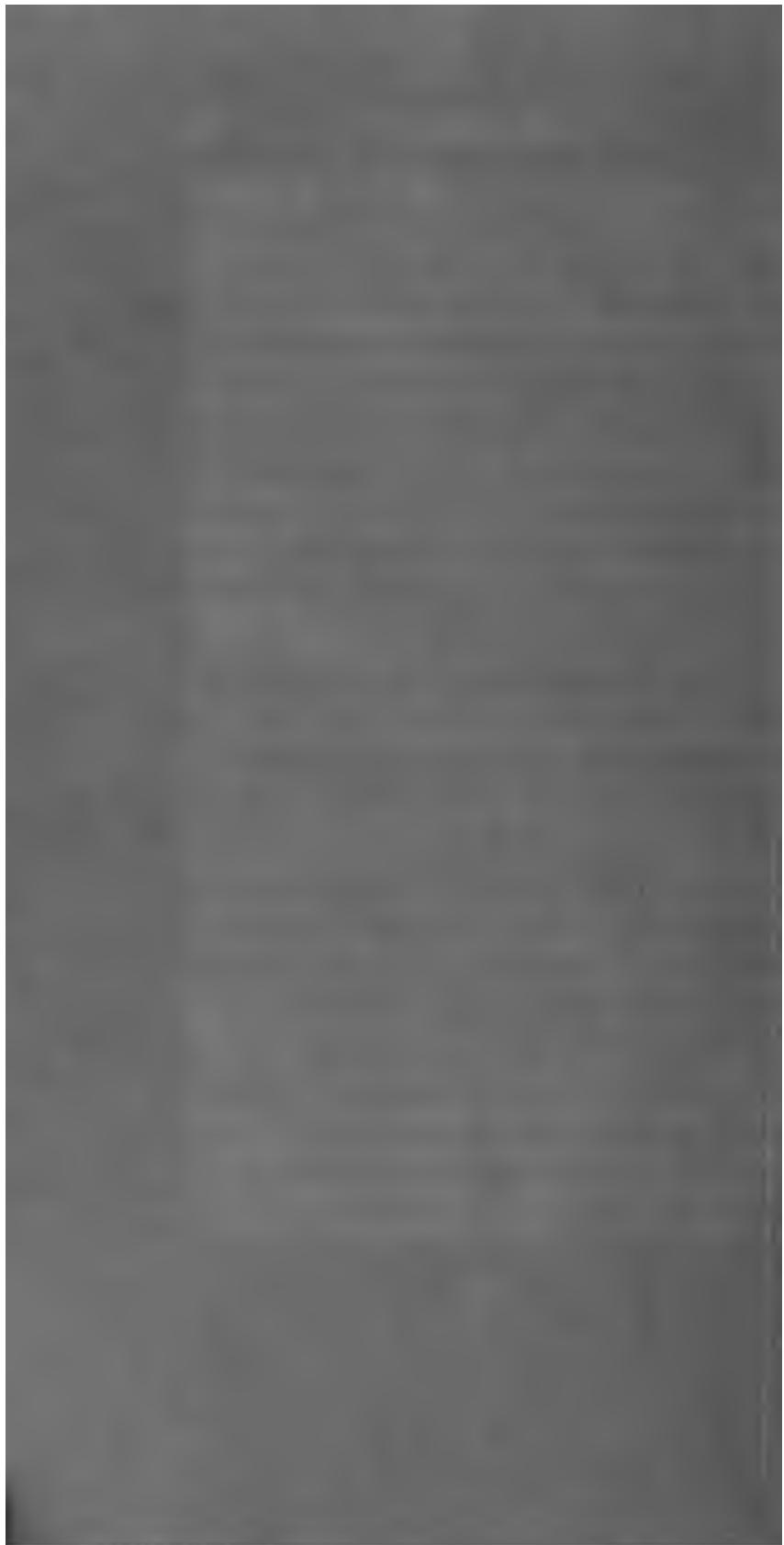
“Ipse thymum pinosque ferens, de montibus altis,
Tecta serat late circum, cui talia curæ:
Ipse labore manum duro terat; ipse feraces,
Figat humo plantas, et amicos irriget embres.”

THE END.









JUN 10 1930

